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# THE IMPORTANCE

OF

# LINGUISTIC PREPARATION

FOR

# MISSIONARIES IN GENERAL:

WITH SOME REMARKS ON

## CHRISTIAN LITERATURE IN EASTERN VERNACULARS.

69588

BY THE

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# THE IMPORTANCE OF LINGUISTIC PREPARATION FOR MISSIONARIES IN GENERAL, ETC., ETC.

THE call to engage personally in the work of propagating the religion of the Lord Jesus in heathen lands is great and pressing. Would that it were more earnestly thought over, and more sincerely and prayerfully examined by all right-minded ministers and candidates for the ministry! This, however, does not form the main subject which I desire now to bring under the notice of the Dublin University Prayer Union. But what I do desire at the present time to impress upon the members is the great importance of the due preparation of a missionary for his work.

Foremost among the requisites for missionary work is to be named personal piety and a desire to "win souls." It is useless, and worse than useless, to urge an unconverted man to engage in the work of going forth to preach Christ, when he has not known Him personally as his Redeemer. The first preparation must be made on the knees, a surrender of the heart to God; and in all the observations which I may make, I wish it to be distinctly understood that they are made subservient to this.

But this requirement is not peculiar to foreign work, it is just as essential at home. We have got too much into the habit of viewing the ministry at home in the light of a mere profession, preliminary to the entrance on which various courses have to be gone through. But when we consider for what purpose it was instituted by Christ, namely, "to seek his sheep which are scattered abroad in this naughty world," we see that to be a real, not a nominal, minister of Christ something more than outward ordination, whether Episcopalian or otherwise, is required, even an inward ordination by the Holy Ghost.

Nor is an acquaintance with theology of greater importance for foreign than for home work, as it is equally essential to both. In our two-years' divinity course a solid foundation is laid for future studies; but remember it is only a foundation. You cannot "finish your education" in theology. The science is inexhaustible, and the Rationalists within and without our church will have performed a work for which we ought to be

grateful, when they have thoroughly aroused the clergy to give that due attention to theological and Biblical study which was so characteristic a mark of the divines of the Reformational and Puritan eras.

And let me, just in passing, remark that it is in this way, and not by means of ecclesiastical prosecutions, that we ought to repel error. Careful reading, earnest study, and sound argument, will do more to drive away strange doctrines than all the legal tribunals that may be set at work. And it is certainly a hardship that clergymen of our church should be condemned for heresy, and cut off from all position and means of livelihood, when few doors are open by which they may leave the Church, in consequence of the supposed indelibility of holy orders, which seems to form a portion of the law of the land. When clergymen shall be permitted by law to resign their sacred office, and to enter the ranks of the bar and the other professions without any *legal* disqualification—when holy orders shall be no more required in the universities as a necessary qualification for holding professorships unconnected with theology—it will be possible to indict individuals for heresy without the prosecutors incurring the charge of being persecutors. May this time soon come; for surely no right-minded man can desire to see our national Church composed as it is at present of men of almost all sorts and shades of opinion, Trinitarian and Socinian, Evangelical and Tractarian, Rationalistic and Pantheistic.

To return to my theme: there are branches of study which, though useful at home, are still more practically useful in some mission fields. For instance, a missionary in India, who desires to make way with the more intellectual Hindus who are the leaders of the masses, will be much better qualified for his work if he is acquainted with logic and metaphysics. Without this knowledge he will find it difficult to understand the various tenets of the philosophical schools of India. His ignorance in this respect may sometimes do harm to the truth he desires to uphold. Difficulties from which at home he may be able profitably to divert his hearers' attention will have often to be discussed more deeply abroad.

"The whole Hindu nation is leavened with metaphysical lore." The mass of the people in our own land are ignorant of, and care not to know, the speculations of philosophers on abstract questions. In India it is different; a current of Pantheism, now of a coarser, now of a more subtle kind, pervades the minds of its people. We are not, however, to imagine that all Hindus are imbued with a love of these questions, or that all

are filled with a reverence for their philosophical systems. Religion in India often consists in a mere observance of caste customs and a routine of idle ceremonies. There, as well as at home, are men to be met who know and care nothing about religion, whose god is really their belly, and who mind only earthly things.

Notwithstanding this fact, we must also bear in mind that many things are found when we search for them, which we do not discover by a mere cursory survey. A person may dwell for years in Ireland, and yet be perfectly ignorant of the progress of missionary work among our Roman Catholic countrymen; and so in India, civilians busied about other concerns may be totally ignorant of the progress of Christianity. Similarly also, a man with some knowledge of metaphysics and of Indian literature may discover many like-minded with himself in those respects among the people, whose sentiments would be quite unknown to a man of a different stamp. At home we sometimes find that a minister who, while occupying himself with his main business of preaching the Word, acquaints himself with the state of feeling among literary and scientific circles, is often able indirectly to do much for the cause of God, and to secure a respectful attention to his preaching from some who otherwise might not listen at all. On the other hand, we sometimes see that a clergyman who dogmatically preaches the same gospel and is ready to condemn as heretics all who differ from himself, even in their phraseology alone, often, without intending it, does much injury to evangelical truth. The case is no doubt the same abroad, *exceptis excipiendis.*

A preliminary study then of logic and metaphysics will prove often of great service to the missionary, and will sometimes lead him to see that the same truth can be expressed in a different phraseology. A study of the Indian schools of philosophy at home would perhaps occupy too much time, but yet the missionary-designate might profitably peruse the essay of Dr. Mullens, the Rev. K. M. Banerjea's *Dialogues on the Hindu Philosophy*, and Dr. Ballantyne's *Christianity contrasted with Hindu Philosophy*, along with his specimen fasciculus of *the Bible for the Pandits.* Dr. Ballantyne's works especially will supply him with many valuable hints, though he may not always coincide with their learned author.

We may safely omit speaking of the importance of a knowledge of Greek, especially of Biblical Greek, since it is generally considered as necessary for all clergymen, although a real acquaintance with it is not commonly to be met with. But the case is different with respect to Hebrew, which is sadly neglected,

and generally, when not altogether neglected, studied on such an unsound basis that it would be better not known at all. The multiplicity of such "helps" as grammatical analyses, and the very discreditable blunders into which many of the defenders of truth have fallen in their replies to *Essays and Reviews*, and in their criticisms on the recently-published and much to be lamented work of Bishop Colenso, would supply many illustrations of the truth of this statement. We have now, however, to deal with the subject in its relation to the missionary. And from this point of view Hebrew is one of the most important languages, if studied on a sound grammatical foundation. It is the key to the other Shemitic languages, and in many particulars resembles more closely the modern than the classical Arabic. Independently of its great importance as enshrining the sacred oracles of God, its position as auxiliary to a knowledge of Arabic would of itself render it of immense value to the missionary.

Though the grammar of Gesenius cannot be dispensed with by English students, I may be permitted to call attention to an excellent grammar written in English, now in the course of publication (the first part has already appeared) by Dr. M. M. Kalisch, one of our first Hebrew scholars. The numerous exercises interwoven with the work render it of peculiar value, and much information will be found in the second part which is not to be derived even from the grammar of Gesenius. I refer of course to the smaller grammar of Gesenius, which is the only one that has been translated into English.

In speaking of missionary work, it cannot be forgotten that India is the scene of our most important missionary operations, and that by far the greater number of our university missionaries are labouring in that field. Though a knowledge of Hebrew will be of great importance to an Indian missionary, there is one language which he ought by no means to neglect, and which may be perhaps of still more consequence to him, namely, the Sanskrit. Through its medium alone any real insight can be obtained into the theology and philosophy of the Hindus. The Vedas, their sacred books, the Upanishads, the philosophical supplements thereto, the Purānas which explain the more popular aspects of Hindu worship, the laws of Manu, the great epic poems, the dramas, in fine all that is valuable or authoritative in Hindu worship, religion, literature, and philosophy, must be sought for in Sanskrit. An acquaintance with this literature, even in its broad outlines, will be of great service to the missionary.

And not only is Sanskrit of importance as containing the Hindu literature, it is perhaps of still more consequence as the root

and source of many of the vernacular tongues. Bengali, Marathi and Gujarathi are closely Sanskritic. Hindi, Hindustani (which is Hindi mixed with Arabic and Persian), and the many dialects and languages of North and West India are all full of Sanskrit words, which generally form the greater[a] portion of their vocabularies. Even the South Indian languages, though belonging to a different family, have borrowed "from the Sanskrit an infinity of words relating to science, law, religion, caste, and the various incidents of Hindu life."

Allow me here to refer on this subject to the lecture by Professor Monier Williams, the Boden Professor at Oxford, "On the Study of Sanskrit in relation to Missionary Work in India,"[b] which is deserving of a careful perusal.

Of scarcely less importance is a knowledge of Arabic. Sanskrit is the language which will prove of most service to the missionary among the Hindus, while Arabic is of more value to the missionary among the Mussulmans, as it is their sacred language. There are indeed translations of the Koran into Persian and Hindustani, but nothing can compensate in general for a want of acquaintance with the original Arabic. It is a language, too, deserving of study from the great value of the works contained in it, and doubly interesting from the light which it sheds upon Hebrew. We must also remember, that in acquiring Hindustani, the *lingua franca* of North India, Arabic will be found of still greater service than even Sanskrit.

Notwithstanding the great importance of these studies to a missionary, there is in many quarters a prejudice against them. Instead of recommending individuals designated for missionary work, who may be obliged to remain at home for a year or two, to pursue such studies, many members of missionary committees would prefer such persons rather to engage in the work of the parochial ministry. A knowledge of Arabic, Sanskrit, etc., when already acquired by a missionary candidate, is no doubt often approved of and commended, but very slight indeed is the encouragement given to take up such studies. Persons desirous of pursuing such studies, have actually been suspected of being "bookworms," and of not having their hearts in the right place. But, assuredly, if work in India among a heathen people is the aim of an individual, he would be much better prepared for it by a study of the sacred books and languages of the people among whom he is going, than by devoting himself for the time he is at home to the ordinary routine of parochial work.

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[a] In the Hindustani, however, spoken by a learned Moslem there would be scarcely any pure Sanskrit words; its prevailing cast would be Arabic or Persian.

[b] London: Williams and Norgate.

"The children of this world are" still "wiser in their generation than the children of light," notwithstanding our Lord's exhortation to be "wise as serpents though harmless as doves." This is illustrated by the care which the Government now takes that their men, who are to fill only secular offices, shall be well grounded in the elements of Sanskrit and Arabic, or in some of the vernaculars, before quitting this country, while on the other hand missionary societies in general look coldly upon such studies. But surely, if a preliminary preparation in these languages is useful to members of the Civil Service, much more necessary is it for the missionary service.

Dr. A. Judson, one of the greatest missionaries of modern times, thus expressed himself with respect to the utility of studying Pali, the sacred language of Burmah, introduced into that country along with Buddhism:—

"It is obvious that the introduction of a new religion and new sacred writings must have had great effect on the language of a people: and, accordingly, not to speak of the influence which the Pali has had on the general construction of the Burman language, a considerable number of words in common use, and a very great proportion of theological terms, are of Pali origin. Thus, though the Pali is now a dead language, cultivated by the learned only, some knowledge of it is indispensable to one who would acquire a perfect knowledge of the Burman,—and especially to a missionary who intends to translate the Scriptures, and who ought, therefore, above all others, to be perfectly acquainted with the terms he employs."

Even in South India, among the non-Sanskritic languages, the above remarks are fully applicable to Sanskrit; how much more then in the case of the languages of the North and West?

We have so far alluded only to the so-called sacred languages, but a preliminary preparation might also be well made at home in the case of some, if not all, of the vernaculars, more especially Hindustani and Bengali. There is unfortunately in missionary circles a common prejudice against a study of these languages at home, but the best authorities agree that after a careful study of the elements at home, the languages would be acquired colloquially on the spot in less than half the time, and with greater grammatical accuracy than it is possible to do in India. The Rev. Dr. Mullens of the London Missionary Society thus speaks on this point:—

"The beginnings of his knowledge a missionary may well secure at home. While continuing other studies, he may for twelve months give attention to his new language; to the verbs, nouns, and common terms;

and endeavour to secure the thorough acquisition of a small vocabulary. The pronunciation he should learn under a competent teacher."[c]

Still more striking is the testimony of one of our own members, the Rev. William Gray, M.A., ex-Sch. T. C. D:—

"Let me remark upon this most important point in the study of the language, that *no native is equal, in point of value as a teacher, to a European who has mastered the language.* This at least is my experience. You will generally find the native moonshees either so little interested in your progress, or so timid about correcting your mistakes, or so ignorant of the real way of teaching you the pronunciation, that in fact you will be obliged constantly to insist upon their correcting you. Else, during the time of their being with you, you will find them beyond all question in a state half way between wakefulness and sleep."[d]

Of still more importance is the testimony of Sir C. E. Trevelyan in the report of the Civil Service Commissioners:—

"It is an important fact, that the elements of the Indian languages can be acquired with much greater facility and exactness with the assistance of an European teacher than of a Moulavie or Pandit. The object being to bridge the interval between two systems of language, a well-instructed English professor who has studied the grammar and construction of both, and is familiar both with the previous knowledge of the student, and with the difficulties he is likely to feel, is a far better guide than a native who knows only his own system and has little in common with the English student."

The Commissioners remarked that the above extract was shewn to the late Professor H. H. Wilson, who fully coincided with it. He added, with reference to tuition in India:—

"The great merit of the old college of Fort William course was *the combination of European and native instructors;* the former giving the principles, the latter the practice. European professors alone are competent to introduce European students to a knowledge of the oriental languages. Native teachers are valuable to perfect them in their use. I have repeatedly shewn, by a reference to the Indian examinations, that a young civilian becomes qualified for the public service in a longer or a shorter period, *in proportion to the knowledge of the languages* in which he has to pass *that he takes with him from this country.*"

Professor Max Müller says:—

"It is a mistake to imagine that the Oriental languages can be better learnt in Calcutta than in London. The elements of grammar and a knowledge of the literature can be acquired infinitely better from European teachers; and it is only after this solid foundation has been laid, that actual intercourse and conversation with natives can be of any practical use."

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[c] Report of the Missionary Conference at Liverpool, p. 20.
[d] Dublin University Prayer Union Report for 1861.

Dr. John Muir, late of the Bengal Civil Service, the learned editor of several Sanskrit works, and founder of the Sanskrit professorship in the University of Edinburgh, thus writes:—

"The first point of qualification to be noticed is the acquisition of the Indian language, or languages, which are to form the medium of communication between the missionary and those to whom he is sent. It is not essential that the missionary student should in every case become an accomplished oriental scholar before he sets sail for India. It is, however, much to be desired that he should be so, if his course of reading can be so arranged as to leave him sufficient time for this branch of study, without neglecting others to which it is even more essential that he should devote himself at this stage of his career. It is especially important that those missionaries who are destined to labour among learned Hindus and Mohammedans should, before leaving home, make good progress in Sanskrit and Arabic, which are more difficult of acquisition than the vernacular dialects of India."*

Are not these testimonies, which might easily be multiplied, sufficient to shew that it would be well if at least the rudiments of the required languages were studied at home? Much way would be made in them by a careful study of six months, or even less, devoted to this purpose under competent professors.

The Society for the Propagation of the Gospel wisely recognized the importance of such studies by announcing two years ago that it was willing to support missionary scholarships in the universities of Oxford and Cambridge. No candidates, however, presented themselves at that time, and I am informed by the secretary of that society that it has not renewed its offer since that time, and "is not now prepared to do so."

In the Missionary College of St. Augustine, Canterbury, these studies do not seem to be neglected; Hebrew forms part of the course of study for both the second and third years, and Dr. Reinhold Rost, a Sanskrit and Dravidic scholar of high eminence is the Oriental lecturer to the college.

But why should not the Church Missionary Society do something in this department? The course of study in Islington College is generally of four years duration, but, with the exception of Hebrew, no other oriental language is regularly taught within its walls.

It might, however, without material inconvenience, be arranged that the course at Islington College for non-university men should be brought to a close in three and a half years, and six months out of the four years' course be specially devoted to

* Vide his *Remarks on the conduct of Missionary Operations in Northern India, and on the Training of Missionary Agents.* Capetown: 1852. A tract which it is to be hoped Dr. Muir may be induced to republish.

linguistic preparation:—or the course might be extended by that period. In the case of those men proceeding to India, Hindustani, Bengali, etc., according to the destined locality, would form a suitable subject of study for all, and in case of special aptitude for such studies in certain individuals, the elements of Sanskrit or Arabic might in addition be acquired. Returned missionaries might well be employed on such service. The study of Hebrew and Greek might also be more carefully attended to in this six months' course.

For university men, a somewhat different plan would be required. Individuals might occasionally avail themselves of the advantages of Islington, but in general it would be found more useful to maintain missionary candidates at their respective universities. Regularly founded missionary scholarships, open to competition, are objectionable in many particulars. But what objection could be made to giving exhibitions to students in the universities, regularly engaged for missionary work, for not less than one year's duration, and not more than three? The value of such exhibitions should be of £40 for three years, £60 for two, and £60, £80, or £100 for one year, according to merit, upon condition of presenting certificates each year of two terms diligent study of some oriental languages, under a recognized university professor, or in the case of only one year's such study being possible, a certificate of attendance of three terms; together with a certificate of having passed the ordinary university course with credit, if the student had not already completed his university *curriculum*. In the latter case, it might be well to leave the individual free during that period either to enter into holy orders or not, according to his own discretion.

By some such regulation as this, the Church Missionary Society would enable their missionaries to acquire the various vernaculars of their respective stations with greater ease and facility, and their men would be better equipped for their work. Individuals who had no facility for acquiring a foreign language would be easily discovered, and thus the number of missionaries unable to speak the vernaculars of the people among whom they labour would be reduced. Stipulations might easily be entered into by the holders of such exhibitions for returning the money to the Society should circumstances hinder them from proceeding abroad. Cases of individual hardship might well be left to the discretion of the Committee.

Another object of great importance would also be gained by an adoption of this plan, and that is, a larger accession of men to the missionary ranks. For it is a well-known fact that without any diminution of zeal, or of love for souls, direct and personal

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calls to home-spheres of work are often made on men at the conclusion of their university course, which, as they are more personal, weigh more than the *indirect* call to missionary work, when a man has to *seek* employment instead of being *sought for*. Several instances readily arise to my own mind of the truth of these remarks.

It is unnecessary to call attention to the advantages that are presented in this University for due preparation in these languages, etc. I trust the time is not far distant when the interesting Sanskrit lectures of my friend Dr. Siegfried,[f] and the classes in Arabic and Hindustani, will be attended, not merely as now by candidates for the civil service, and an occasional amateur, but also by some seeking to prepare themselves for the higher service of becoming the Christian teachers of India.

A few words in conclusion on a kindred topic, namely, on Christian literature in eastern vernaculars. To create such a literature special men are required. At home, there are many men of great ministerial usefulness who do not come forward as literary writers, and there are not a few, as might well be expected, who though they do come forward are not successful as such. We very naturally expect to see the same thing exhibited in mission fields. There as here, there are some men of literary taste, few however in number, and there as here, there are men who write books which are not of much value or interest. It cannot be otherwise. An element, too, adverse to literary usefulness is found abroad which does not exist at home, namely, the necessity of writing in a foreign language. Hence not only is literary taste required, but also the power of acquiring accurately the idiom of a foreign language.

It is, in addition, requisite that a writer for the East should have a good acquaintance with oriental tastes. The evil of many works, written in the vernacular by missionaries, is not only that they are defective in vigour and faulty in idiom, but also that they exhibit too much of what has been well designated as Anglicism, and are therefore unadapted for the masses.

No doubt to remedy completely these defects we must seek for native writers; but native authors are not readily to be found. We cannot expect many original works to be produced in India for a long time to come. Wherever a talent for author-

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[f] Since these lines were penned, and only four or five days after this paper had been read, the University of Dublin sustained a severe loss by the sad and unexpected death of Dr. Rudolph T. Siegfried, Professor of Sanskrit. Enthusiastically fond of his subject, he often succeeded in infusing that enthusiasm into his pupils. Dr. C. Lottner, an able philologist, at present supplies his place.

ship is exhibited by native Hindus or others, it ought to be sedulously fostered, instead of being, as is sometimes done, kept under by the European missionaries. Still, translations must necessarily form the staple of Christian Indian literature for some time to come. The formation of the Christian Vernacular Education Society for India was a step in the right direction, and it has already done a good deal to encourage works in the vernaculars, whether written by missionaries or natives.

In the preparation of school books, much care must be taken above all things to avoid the prevalent tendency to Anglicize. We have seen reading books, for instance, designed for translation into Indian vernaculars, composed mainly of extracts, and not very light or amusing ones either, from different English authors, including extracts from some of our poets; as, for example, Thomson's *Seasons*, Gay's *Fables*, and such like. We would suggest the adoption of quite a different plan. Why should the native literatures be completely ignored? The Hitopadesa might supply such a work with exquisite fables; the Arab historians and geographers would furnish some very interesting and thoroughly oriental narratives and descriptions; proverbs of native origin are to be had in abundance; extracts from some of the Sanskrit dramas, an unobjectionable Vedic hymn, and an unobjectionable extract from the Koran would diversify the work. Chapters from Isaiah, so full of oriental imagery, chapters from St. John, so full of beautiful gospel truth, with occasional, and only occasional, extracts from English writers, when combined, would form reading books suited to oriental tastes, and more acceptable to the people at large, without the slightest compromise of truth.

Few natives can be employed at present without European superintendence, and if much real and not merely apparent progress is to be made in this direction, men must be specially set apart for literary work. But missionary societies in general seem to shrink from doing this, as it is not likely to be popular at home, where the common idea of a missionary seems still to be that of a person travelling from place to place with a Bible in his hand, preaching to the people. The fact is too often thrown into the background, that without previous instruction the good seed is for the most part but scattered on the wayside, to be gathered up by the fowls of the air.

It must not be forgotten, however, that the Baptist Missionary Society has done much for India, especially in the way of Biblical translations, and that the other great societies have all contributed something. Perhaps the American Board of Commissioners for Foreign Missions has issued the greatest

number of works in the different languages of the respective countries where their missions have been established.

There is much, very much, need of combination in order to effect any great result in this department. It is far easier to translate a work from one oriental language to another than direct from English. Thus it is easier to translate from Persian into Hindustani, or from Hindustani into Bengali, or from Sanskrit into Marathi, or from Arabic into Hindustani, than to translate into any of these languages direct from English. There is a greater probability of the correct idiom being attained, and such work can more safely be committed to native translators.

Arabic would serve with advantage as the literary language for the greatest part of the East, and, combined with Hindustani and Tamil (or Telugu), for India. In these languages it is of essential importance that school books should be either compiled or translated from the best European models. Scientific manuals, religious treatises,—devotional, dogmatic and controversial,—with commentaries on the Scriptures,—not only homiletical, but also directly exegetical,—tracts, story books for the young, some sound works on philosophy and on other subjects are needed. Christian literature in any of the vernaculars of the east is of very limited extent. In some a complete version of the Scriptures is not to be found; in others, scarcely more than the Bible and a few ordinary tracts. In very few of them are there to be found any first rate books on theology, history, or science, and very few instructive books for children exist in these languages.

But suppose for instance, that the missionaries at Beyrout, Damascus, and Cairo were in concert with the missionaries in Calcutta, Madras, and Bombay; that the work were fairly divided among them, and really valuable books were at once composed, compiled, and translated, in the first instance into Arabic and and Hindustani, under conjoint native and missionary superintendence, and then translated or re-translated into the various languages in which they were required,—in a much shorter time than under the present circumstances the grand object might be attained. This idea may be found practically Utopian, but it is worth consideration.

Of all languages for the East, Arabic is the most useful for this purpose. It has many readers in India, and good works brought out in it could, without much trouble, be made available in that country. The American Board of Commissioners for Foreign Missions have made a good beginning of a Christian literature in that language, but it is only a commencement. The ingenious plan of the Rev. Jules Ferette, a missionary of the Irish Presbyterian Church, for printing Arabic with all the required vowels,

and with only one row of type instead of three as formerly, will lessen materially the expense of Arabic printing, and induce the printing of Arabic works with all the necessary vowels. A full description of this scheme will be found in the number of *Evangelical Christendom* for December, 1862.

Beyrout, Damascus, and Cairo would form important centres for producing an Arabic Christian literature, and the importance of the latter post makes the withdrawal of the Church Missionary Society's mission the more to be regretted. The American missionaries have occupied the place; but, valuable as their labours are, and able as are their missionaries in that city,—as I was glad to find acknowledged by all parties on the spot—they admitted to me that their varied duties precluded them from doing much for Christian literature. They would gladly welcome a missionary of any denomination who would take up that department in a Catholic spirit. The Mahommedans, except perhaps in India, are not yet ripe for any decided aggression upon their doctrines; but works on Christianity of an uncontroversial tendency would in time prepare the way for more aggressive measures.

The school, lately established in Cairo by the energy of Miss M. L. Whately, will possibly hereafter prove of considerable importance. Perhaps the time is not far distant when an English mission may be re-commenced there, not to interfere with the labours of our American brethren, but to supplement their efforts by aiming to make that city a centre of Christian literature for Africa and the greater part of Asia.

Hindered as I have been hitherto by unforeseen circumstances from engaging personally in missionary work in India, which I had long looked forward to as my destined field of labour for Christ, I confess my eyes still turn with longing towards the East. I trust that in His good time an opening may be made, by which I can assist in what I cannot but regard as one of the most important departments—the preparation of an Eastern literature thoroughly leavened with a Christian spirit.

What work can be nobler, what work more spirit-stirring, than thus to labour for Christ in distant lands? To be the regenerators of the East; to rekindle there the light of Christianity; to rescue from spiritual thraldom these noble oriental races; to fulfil literally the parting command of the Saviour, may well fire the ambition and kindle the zeal of the servants of Christ.

The work is great, the labourers are few; few are willing to go forth, and of those few some are providentially detained at home. Will not the thought inspire many of you to offer for this great and important service; some of you going forth to

preach from city to city, and from village to village the glad tidings of Jesus' love; others to help forward the same cause by teaching the young, by training a native ministry, and by providing a Christian literature? If such be the desire of any, consecrate yourselves on your knees to Christ, and rise therefrom to prepare yourselves for the work by careful study, as well as by earnest prayer, well assured that though God may use the weakest instrument for his glory, we ought not to weaken ourselves, nor to suffer indolence to mar our efforts, for "the night cometh when no man can work."

POSTSCRIPT.

THE following letter from Rev. Dr. Van Dyck, missionary under the American Board of Commissioners for Foreign Missions, and Superintendent of their Mission Press at Beyrout, which I have received since writing the above, is so important that I subjoin it here. Of course it will be understood, in advocating the setting apart of missionaries for literary work, that such men should first be well acquainted with ordinary missionary work. I may remark also that native professors of Arabic and Hindustani, etc., are to be found in this country, as for instance, Meer Owlad Alee, Professor of Arabic and Hindustani, in the University of Dublin. . .

"*Beirut, Dec.* 19*th*, 1862.

"My dear Sir,—I have just received yours of Nov. 22nd. Though my time is more than occupied, I must reply at least a few words. I enclose an imperfect list of the works in Arabic, printed at our press, in addition to the titles given in the 'Memorial Volume.'

"For some three or four years past our press has been almost wholly employed upon the Scriptures. Many of our most useful works are out of print, and we have not now the funds to enable us to re-issue them. We have a number of works nearly ready, *i. e.*, they require *editing*, but as long as I am so wholly occupied in the translation of the Old Testament I can do nothing else, and all our number have just as much missionary work as they can possibly perform. . . .

"What you say in regard to translating from one oriental tongue into another has been sometimes practised. A few of the works published in Arabic have been translated from the Arabic into Hindustani.

"In regard to the training of missionaries for the foreign field, the subject is a very important one, and well deserves the attention of the Church. I have time only to throw out one hint which will shew the way my mind inclines. The effect of climate upon northerners, in Syria, and in India, and Africa, is so trying that many missionaries die, or their health fails, before they acquire the language so as to be able to write in it. A couple of years at home in their native clime, spent upon the languages they are expected to use, would be a great saving of time and health, to say nothing of expense. But then care should be taken as to

*teachers*. If a missionary once gets a false pronunciation of a spoken language, ten to one he never gets over it, and has a bad pronunciation all his life. No one can teach the pronunciation like a native, at least very few foreigners ever acquire such an accurate pronunciation as to answer for teachers in this respect. I speak now from what I know in regard to the Arabic; I suppose it must be so in some degree at least with the languages of India.

"If any are to be *set apart* to the literary department of missions, if I may so call it, it should be from those *who have been for several years working missionaries*. I would trust no others, either as regards the nature of the works to be prepared nor as to the actual doing the work. I could enlarge upon this part of the subject very much if I had time. The demand for reading in the East is on the increase. Native minds are springing up qualified to do the work of translating, etc., after a longer or shorter period of training. Give them an accurate version of the Scriptures, a concordance, and a good Bible dictionary, and they will work out their own Christian literature. If we foreigners can help them still farther than this, so much the better. But all our aim should be to make evangelical Christianity indigenous and self-supporting in order to make it self-propagating. The longer natives rely upon foreign help the slower will be the progress of the work of evangelization. I have written very hastily and under a great pressure. Hoping you will be able to do much towards helping on the great work at home, if not abroad,

"I remain very truly yours,

"To Rev. C. H. H. Wright." "C. V. A. Van Dyck."

The following is an extract from a letter addressed to me by the Rev. James Long, of Calcutta:—

"The plan of allowing missionaries destined for the East to devote a portion of their last year's residence in Europe to Oriental studies, met in 1861 with the cordial concurrence of the Calcutta Missionary Conference, composed of about twenty-five missionaries of various denominations. The subject occupied the entire time of one meeting, and a sub-committee was appointed to draw up a scheme which was submitted to the conference, and met with their full approbation. It recommended that the subjects of study should embrace,—The Hindu and Mussulman systems in their primitive forms and developments: the history and geography of the East in special relation to mission localities: the Sanskrit or Arabic—the outlines of their grammars, and their connexion with the vernaculars of India.

"It was felt by the conference that the time was rapidly coming when the work of the missionary in India, in the majority of cases, would be mainly the development of native agency and the working by native instrumentality, and that the above-mentioned studies would give a key to the native mind, a knowledge of which is so necessary for the European.

"The foundation of these studies could be pursued with more advantage in Europe, as there libraries are more accessible, and the mind is not so diverted by the cares and distractions connected with a mission station. Missionaries on arriving in India are generally drafted off to remote

stations, or to work, and the study of the vernaculars then occupies almost exclusively their attention.

"The increasing antagonism of race between many of the Europeans and natives in India, renders it more advisable to qualify the missionary to act as a link between the two, combining a knowledge of one race from his previous training, and of the other by subsequent studies and association. The gulf between the European and Oriental mind is so wide that he should bridge it as far as possible by preparatory studies."

The American Board have issued upwards of sixty works in Arabic, besides smaller tracts. Of these the most important (omitting all mention of editions of the Holy Scriptures) are: *Elements of Arabic Grammar*, 12mo, pp. 168; *Arabic Syntax*, 16mo, pp. 74; *Summary of Evangelical Doctrines*, 12mo, pp. 60; *On the Holy Spirit*, 12mo, pp. 256; *Good Works*, 16mo, pp. 87; *Nevins on Popery*, 16mo, pp. 156; *Pilgrim's Progress;* Bistany's *Arithmetic;* Alexander's *Evidences of Christianity;* Calhoun's *Companion to the Bible;* Van Dyck's *Geography* and *Grammar;* Meshakah *On Scepticism*; *On Rites and Ceremonies.* These are mentioned in the *Memorial Volume of the A. B. C. F. M.* Dr. Van Dyck, in his list, in addition mentions: *History of Mount Lebanon*, 8vo, pp. 120; Van Dyck's *Arabic Prosody* and *Euclid;* Bickersteth's *Scripture Help, Line upon Line;* Meshakah *on the Papacy, On Priesthood, On Antichrist; Reading and Spelling Books; Little Henry and his Bearer; Extracts from Chrysostom;* A Kempis' *Imitation of Christ; Séances in imitation of the famous Séances or Makāmāt of El-Harīrī; Arabic Grammar in Rhyme, with a Commentary*, by Nasīf-el-Yazigī; *Diwan (poems) of Nasif-el-Y.; Transactions of Syrian Oriental Association; Arabic Rhetoric*, by Nasif-el-Y.; also *Logic* and *Prosody*, by the same; *Hymn and Psalm Book; Children's Hymn Book; Robinson Crusoe; Memoir of Asaad-esh-Shidiak;* Ford *on Prayer and Fasting;* Bistany's *Book-keeping, etc.;* besides tracts and sermons, as Miss Whately's *Letter to the Women of Syria; Lectures on Oriental Customs; Sermons of Van Dyck, etc.* The Church Missionary Society has also published some two dozen books and tracts, including Bird's *Controversial Tracts* (2s. 6d.); *Elements of Astronomy; Common Prayer; Life of Rev. Pliny Fisk; Extracts from Church History* (1s.); *Life of Luther* (1s. 6d.), etc. This will give an idea of the Christian literature in Arabic, which in its extent is very creditable to the exertions of the missionaries, but which of course will require to be very considerably extended to meet the requirements of the East. See a paper on the Arabic Missionary Press at Damascus, by Rev. Jules Ferrette, in *Evangelical Christendom*, for January, 1863.

## BY C. H. H. WRIGHT, M.A.

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THE CHURCH: HER DANGERS AND DUTIES. An Address delivered at the Opening of the Twentieth Session of the Dublin University Theological Society, Nov. 16, 1857. Dublin: Printed for the Society.

A GRAMMAR OF THE MODERN IRISH LANGUAGE, designed for the use of the Classes in the University of Dublin. Second Edition, revised and enlarged. London and Edinburgh: Williams and Norgate. Dublin: Hodges, Smith, and Co. 1860. Price 2s. 6d.

"I consider it in many ways an excellent specimen of a succinct grammar of so perplexing an idiom, whilst at the same time it has the merit of being the first in a popular way to exhibit the lights thrown on the subject by comparative philology."—*The late Rudolph Th. Siegfried, Ph.D., Prof. of Sanskrit in the University of Dublin.*

THE BOOK OF GENESIS IN HEBREW, with a critically revised text, various readings, and grammatical and critical Notes. London and Edinburgh: Williams and Norgate. 1859. Price 10s. 6d.

"This work bears satisfactory evidence of most commendable diligence and accurate scholarship. It supplies a defect much felt in our English exegetical literature, and will prove a very useful manual even to advanced scholars."—*English Churchman.*

"No one can fail to admit that this work is a most valuable contribution to a department of literature in which the English have not excelled. Its eminently scholarlike character is sure to recommend it."—*Clerical Journal.*

"We consider the book highly creditable to the learning and the judgment of the editor, and we think he has conferred a great benefit on Hebrew students by its publication."—*Literary Churchman.*

"The work surpasses anything of the kind hitherto published in England, and we heartily recommend it to students of Hebrew as the very best text-book for their studies."—*Church of England Monthly Review.*

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**Shortly to be published, about 7s. 6d.,**

THE BOOK OF RUTH IN HEBREW, with a critically revised text, various readings, including an entirely new collation of twenty-six Hebrew MSS. (most of them not previously collated), and a Grammatical and Critical Commentary; to which is appended the Chaldee Targum, with various readings, grammatical notes, and a Chaldee Glossary.

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